A Booke of Bertram the Prieſt, concerning the body & bloode of Chriſte, written in Latine to *Charles* the great being Emperour, above ſeuen hundred yeares agoe.

And tranſlated, & imprinted in the Engliſh tongue, *Anno Domini*, 1549.

Since which time it hath been renewed, and in many places corrected, and nowe newly publiſhed, for the profite of the Reader, 1581.

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1582.

The life of Bertram the prieſt, as it is written by *Iohn Trithemius*.

BErtram, beeing both Prieſt and Monke, was exceedinglie ſkilfull in the holie ſcriptures, & notablie learned in the knowledge of prophane artes: hee was ſharppe in witte, and famous in ſpeach: neither was hee leſſe notable in life, than in learning. Hee wrote many famous and excellent workes: amongeſt which verie fewe came to my knowledge or ſight, vnto Charles the King, the brother of Lotharius the Emperour, he wrote a praiſe worthie worke, to wit, one booke concerning Predeſtination: & an other booke, concerning the bodie and blood of the Lord. He flooriſhed in the daies of Lotharius the Emperour, about the yeere of Chriſt, 840.

BIBLIOTHECA BODLEIANA

der, and therefore much more your worſhip, ſhall eaſily perceiue the ſenſe & minde of the authour: and this I haue done, as without adding any thing, to the meaning or matter of the writer, ſo without varying much, from his very wordes: which I thinke good heere ro adde, not onely as a declaration of my faithfull dealing in this behalfe, I ſpeaking it and writing it in the preſence of God, before whome, in this and all like actions, I muſt ſtand or fall, but euen to ſtoppe (if it may bee) the mouthes of carping and barking aduerſaries, whoſe common cuſtome it is, when they can ſay nothing againſt the matter, to vomit out their venyme, eyther againſt the man, or the maner that he vſeth in propounding the thing.

But to let theſe men paſſe, praying not withſtanding vnto god for their conuerſion, if they bee of his number, I do moſt heartily beſeech your worſhip, not only to take this my litle labour, as a token of my vnfeigned good will towardes you in Chriſte, beeing alwayes ready in him, to performe all ſuche like duties as this, if you ſhall deſire them, or any other thing that I can, euen whenſoeuer it will pleaſe you to vſe and commaund

mee:

mee: but alſo to referre it, to a right ende that ſo ye may be builded vp in ſound knowledge, both for the ſtrégthning of your faith, & for the ſtopping vp of their mouths, which ſhall any maner a way impugne the truth of that Chriſtian doctrine, which is heere among vs in this lande publikely propounded and profeſſed. To which purpoſe your worſhip hath, euen in this ſmall booke, touching ſome particular points, good weapons yeelded you, taken as from naturall reaſon, and the authoritie of the doctors of the church, ſo ſpecially and chiefly, from the warant of the ſcriptures, and worde of God, which is the chiefe key of our knowledge, the onely ſtay of our faith, & the moſt aſſured ground of our conſcience. There reſteth this on your part, alwayes *to take heede vnto this worde, as vnto a light that ſhineth in a dark place, vntill the day dawne, & the day ſtarre ariſe in your heart:* & as you haue bin ſkilfull & valiant in martial matters, for the ſeruice of your Prince & benefit of your countrie, ſo you ſhoulde labour to bee as couragious, and wiſe in theſe matters, that concerne the hope of bleſſed immortalitie,

2. *Pet.* 1. 19.

that

that theſe dayes of this tranſitorie life being paſſed in Gods feare, and ended in his faith, you may afterwardes attaine to the hauen of eternall life and bleſſedneſſe, thorowe Chriſte Ieſus, our onely Lorde and Sauiour. So bee it.

Your worſhips alwayes readie and humble in Chriſte, T. W. *the Lordes vnworthie ſeruant.*

To the right worſhipfull,

Sir *William Pelham* Knight, Lieue-
tenant of her Maieſties ordinance. T. W.
wiſheth from God thorow Chriſt, as the
continuance of worldly bleſsings, ſo the in-
creaſe of all ſpirituall graces, and namely of
ſounde knowledge, ſincere zeale, vnfeigned
loue, & careful practiſe, of the wil of our god,
reuealed in his vvord, to the glory of God, the com-
fort of his ovvne conſcience, and the good of o-
thers in this life, and his ovvne immortalitie
and eternall bleſſednes in the life to
come.

I Hope, that you (Right worſhipfull) togeather with al thoſe, that know and beleeue the trueth, and loue the ſame, and liue after it, will eaſily with mee confeſſe, that this hath alwayes bin Satans ſubtiltie and practiſe in his members (that ſo he might gaine and get many vnto himſelf) by discrediting the veritie, to charge it ſtill with noueltie. If any woulde bee ſo ſhameleſſe, as to denie it, or ſo hard hearted, as not to beleeue it, the teſtimonie of former

ages, and the experience, that wee our ſelues haue had of late daies, doth furniſh vs with matter, ſufficient enough to conuince them of falſehood and impudencie. For with this weapō, did the enemies of truth, fight againſt Chriſte and his Apoſtles, while they liued heere on earth, ſaying: *What newe doctrine is this?* And againe: *May wee not knowe, what this new doctrine whereof thou ſpeakeſt is?* And the like aſſaultes, did his faithfull ſeruants after them ſuſtaine, as appeareth by *Euſebius* in his Eccleſiaſticall ſtorie, who laboureth to cleere the doctrine of the Goſpell, from the accuſation of noueltie (which it ſhould ſeeme the enemies thereof, had euen through ſpite laide vpon it) affirming that it was neither *newe nor ſtrange*. And doth not the buſſing and hiſſing, of that viperous generation of Papiſtes, tend to the ſame ende, whileſt that all of them both young & olde, make this as it were their beſt battrie, to beate downe if they coulde, the ſtrong hold of truth?

Mark. 1, 27. *Act. 17. 19.* *Euſebi. lib. 1. cap. 4.*

But in a fewe wordes to anſweare this matter, I ſay firſt that antiquitie yea, euen then when it is alleadged for the maintenance of Gods trueth, neither doeth not can much

further the ſame. The reaſon is, becauſe the truth is ſo glorious and mightie of it ſelfe, through the greate power and excellencie, that God the autor thereof hath indewed it with al, that as no violéce can vanquiſh it, or lewdnes of man diuiſed againſte it deface it: ſo can no imagination of mans hearte, nor length of time giue a grace vnto it, to cauſe it to haue the better entertainemēt, becauſe holy men of God, beeing lead by his ſpirite doe imbrace and receiue it, not ſo much for that it is old, as becauſe it is good and true.

Secondly, I affirme that for as much is thorowe the corruption of mans hearte, and the iniquitie of times paſt, that is nowe ſaide to be old, which in deed is new, and that newe, which is in deed olde (as in ſome particulars you ſhall heereafter perceiue) there is no reaſon, why that the bare face of antiquitie, ſhoulde carry away a falſhood, as though it were veritie, ſeeing ꝑ the queſtion betweene vs and our aduerſaries, is not ſo much for the oldnes of any matter, as for the veritie and truth therof: for if ancientie be it, ꝑ wee ſtand & ſtriue for, & not the goodnes & ſufficiécy of the thing, why do we codéne ſin, cōſidering

howe olde it is euen committed when man was in Paradiſe? or why do wee reſiſt Satan, ſeeing hee *hath beene thought a murtherer from the beginning?* or (to come ſomewhat more nigh to the purpoſe) Why doe wee refuſe the Ceremonies and ſacrifices of the old Lawe, and imbrace the onely ſacrifice of the newe Teſtament? Certaine it is, that if olde thinges had beene alwayes and ſimply good, the Apoſtle woulde neuer haue cõmãded vs, *to haue purged out the old leauẽ, that ſo we might bee a newe lumpe, and to haue put of the olde man which is corrupte, thorowe deceiueable luſtes.* As on the other ſide, if newneſſe in religion, had been in all reſpects, and euery way euill, then would not our Sauiour Chriſte himſelfe haue reſembled, his heauenly doctrine, to *new wine*, not haue ſaid to his Diſciples: *A newe cõmaundement I giue vnto you:* neither coulde hee haue called, the cuppe of thanksgiuing, *the newe Teſtament in his blood.* But to returne to proue this, that the name of antiquitie is thorowe mans ſubtiltie conueied and giuen, to thinges that are newe, and againe, that good and olde thinges alſo are counted nouelties, one example amongeſt many

Ioh. 8.44.

1. Cor. 5.7.
Epheſ. 4.22.

Mat. 9.17.
Iohn 13.34.
Luk. 22.20.

many ſhal for this time ſerue to explane this caſe. The opinion of tranſubſtantiation, is amongſt Papiſts accounted a very old truth, where as, both for the terme and for the matter, it is in truth, but a new error or hereſie, hatched, as it may appeare not many yeeres ſince, and neuer hearde of at the furtheſt, before the councell of Lateran e, holden vnder *Innocentius* the thirde, who began his Popedome about the yeere. 1198. *Tom. Conci.* 2.

And on the other ſide, that iudgement, of the ſpirituall eating and drinking of Chriſt, in the ſacrament of the ſupper, by faith, is accounted newe, and yet veryly it is moſt auncient. For proofe whereof (to let paſſe the large, and almoſt innumerable teſtimonies, of *Tertullian*, *Irenæus*, *Origen*, *Chryſoſtome*, *Cyprian*, *Ambroſe*, *Auguſtine*, and all the reſt of the beſt writers, within the firſt ſixe hundred yeeres after Chriſte) let this one little treatie ſuffice, written aboue ſeuen hundred yeeres agoe, and that not by ſome Sacramentarie heretike, (as they ſlaunderouſly cal the ſoundeſt Chriſtians) but by one in name ſeeming to be on their ſide, and yet in deede & truth moſt flatly againſt them: and that not only in that groſſe conceite, of the reall preſence

of Chriſtes body in the ſacrament (the principall matter in deede whiche he handeleth) but alſo in that their dreame of concomitãcie, whereby directly contrary vnto Chriſtes example and commandement, they robbe the poore people of the one halfe of the ſacrament, and in ſundry other pointes, as the aduiſed & godly Reader ſhall eaſily perceiue.

Neither will it here ſerue their turne, either to deny, that there was euer any ſuch writer, or to deuiſe ſome ſhift, to debaſe and deface the credite of his perſon. For, beſides that Maſter Ridley ſometimes Biſhop of London (a man that gaue his life for the Lordes truth, and euen particularlie about this matter and queſtiõ) hath ſpoken verie excellently, in the commendation and prayſe of this writer and his worke, which may ſerue as a ſtrong argument, to perſwade ſuche as bee not partiall, to loue & like him: Beſides this his approbation and allowance I ſay, ſome of the papiſts themſelues, do very highly extoll him, as for his godlines, ſo for his learning, both in prophane artes, and holy ſcriptures, as may appeare by that teſtimonie, that *Iohn Trithemius* the abbot hath yelded vnto him, in a ſhort narration that he wrote of his life, which I haue put downe before this

his booke. And it ſhould ſeeme that they of *Colē*, had him in no leſſe regard, & reuerēd eſtimation, ſeeing that in the yeere 1532. they did publikely print & ſet abrode in the latine tongue, this his learned treatiſe: both which circumſtances, to wit, of the place where the booke was printed, & of the time wherein it was done, wil ſerue for a good confirmation, becauſe that in that place, and at that time, partly for their great imbracing of popery, as māy appeare, by the multitude of their idolatrous temples, and ſeuerall ſortes of Friers, prieſtes, &c: and partly for the great ignorance & darknes of God & his religion, that then thorow Gods iuſt iudgement did ouerflow the face of the earth, there was no ſuſpition, that either it could bee counterfeited or corrupted.

This worthie worke therfore, thogh ſhort in ſhew, & ſmall in outward appearance, yet ſound in ſubſtance & excellent in effect, concerning the queſtion it treateth of, I offer to you (right worſhipful) and in you, to all the ſonnes & ſeruants of God, in this our natiō & church of England. In deede I muſt confeſſe, that in my poore trauels I had a ſpeciall regarde, of you aboue others, and that

that not onely in reſpect of the vnfeigned good will, which in the Lorde I beare you, but alſo becauſe it pleaſed your worſhip, to deſire mee to reuiewe it, and to adde the quotations of ſcriptures & doctours, which were not in the former engliſh copie: wherin what I haue performed, I had rather your worſhip, and the ſkilfull and godly Reader ſhould yeeld a report, then I my ſelfe ſpeake any thing of it. And yet mee thinketh, that I can not, but in trueth and ſinceritie put downe this mutch, that beſides a number of places quoted, you, and all they that ſhall heedily reade the ſame, ſhall finde it muche cleered, not only in reſpect of a multitude of darke and vnknowen termes, wherewith the former tranſlation was fraughted, but in reſpect of ſenſe and matter alſo. For where as the former copie was ſo careleſly doone (whether I may aſcribe it, to the negligence of the tranſlation or the ignorance of the printer, or both, I knowe not) that from the beginning of the booke to the end, a man could hardly finde a perfect ſentence, I haue according to my poore meaſure ſo trauelled therein, that I hope, euen the meaneſt Rea-

Bertram the Prieſt.

his preface, concerning the bodie and blood of the Lord, written to *Charles the great being Emperour.*

I Am commanded by you (Famous Prince) to declare vnto your highnes what iudgemẽt I am of, concerning the myſterie of the bodie and bloode of Chriſt. Certaine it is, that as this commaundement, doth well beſeeme your magnifical and Princely eſtate: ſo is it a moſt harde thing to bee performed by my poore and ſmal power. For what is more meete for your kingly prouidence and gouernment, than in reſpect of your ſelfe to be vniuerſally wiſe, concerning his holye myſteries, who hath vouchſafed you worthy of the kingly ſeate: and in reſpect of your ſubiects, not to ſuffer them to thinke diuers thinges, concerning the body and blood of Chriſt, in which, doubtleſſe, conſiſteth the whole ſumme of chriſtian redemption? For

while ſome of the faithfull affirme, that the myſterie or ſacramẽt of the body & blood of Chriſt (which is dayly celebrated & adminiſtred in the church) is done vnder no figure, & vnder no couert at all, but performed vnder the naked manifeſtation & ſhewe of the truth it ſelfe: & againe, while other ſome teſtifie, that theſe thinges are conteyned vnder the figure of the myſterie, & that it is one thing which appeareth to our bodily ſenſes, & an other thing that our faith looketh vpõ, it plainly appeareth, that there is no ſmall diuerſitie & differẽce amongſt thẽ. And whereas the Apoſtle writeth vnto the faithful peo-
1. Cor. 1. 10. ple *that al of thẽ ſhould ſauour one thing, & ſpeake one thing, & that no ſchiſme ſhoulde appeare amongſt them*, we muſt needes ſay, that they are by no ſmall ſchiſme diuided, & rent aſunder, who not thinking the ſelfſame things, doe ſpeake diuerſly of the miſterie of the bodie & blood of Chriſt. Wherfore your kingly maieſty & highnes being prouoked no doubt with the zeale of religiõ (though perhaps not quietly & indifferẽtly cõſidering of theſe thinges) and deſiring alſo, that all men ſhould (according to the Apoſtles commãdemẽt) *thinke & ſpeake one thing*, doth diligẽtly ſearch for the myſterie & ſecret of truthe,

that ſo you may call backe ſuch therevnto, as haue wandred & ſtrayed. Wherevpō alſo it commeth to paſſe, that you diſdaine not, to demaund & aske the truth of this matter, euē of very poore & baſe men, perſwading your ſelfe, that the myſterie of ſo great a ſecrete, can not be knowē, but by inſpiratiō & reuelatiō from god, who hauing no reſpect of perſons, ſheweth forth the light of his truth, by whō-ſoeuer he himſelfe hath choſen to ſo greate a matter. Now, as it is very pleaſant for mee poore man, to obey your commandement: ſo I confeſſe it is a very harde matter for mee, to diſpute and reaſon of a matter ſo farre eſtranged from mans vnderſtanding & ſenſes, & into which a man cānot pearſe or enter, but by the inſtruction & teaching of the holy ſpirit. Wherefore, I being at this preſent ſubiect, to your highnes commādement, & yet truſting & cleauing, to the ayde and aſſiſtance of him of whom wee will ſpeake, will aſſay by what wordes I can to open my iudgement concerning this matter, not leaning in the treatie thereof to mine owne wit, but purſuing and treading in the footeſteps of the holy and ancient fathers.

Here beginneth the booke

of Bertram the prieſt, touching the bodie and blood of the Lord, which he *wrote to Charles the greate being Emperour.*

1 YOur highneſſe excellencie demãdeth, whether that ẏ body & blood of Chriſt, which in the Church is receiued by the mouth of ẏ faithful, be done in a myſtery, or in truth & veritie: ẏ is to ſay, whether it cõteine ſome ſecret thing, which is euidẽt to the eies of faith only: or whether, without the vaile or couerture of any myſtery, ẏ bodily ſight, do outwardly beholde ẏ, which ẏ ſight of the mynd doth inwardly looke vpõ, ſo ẏ whatſoeuer is done, appeareth manifeſtly or no: And this is the firſt queſtion. The other is: whether it 2 be that verye body, that was borne of the virgine Mary, that ſuffered, that died, that was buried, & that riſing againe, & aſcending vp into heauen, ſitteth nowe on the right hand of the Father or no:

Two queſtions.

Now let vs looke into the firſt of theſe 2. queſtions: & leaſt we be letted with ambiguity & doubtfulnes, let vs define, what a figure is, & what ẏ truth is, that ſo beholding

dyng & perceiuing some certainty, we may knowe, whether wee ought to referre the discourse of our reasoning.

A figure, is a certaine shadow, by certaine vailes & couertures as it were, ỹ is to say, darkly declaring ỹ thing, which it intēdeth to manifest: as for example, whē we mynd to speake of Gods worde, we call it bread: so in the Lordes prayer we desire to haue daily bread, giuen vs. Also whē Christ in ỹ gospel speaketh saying: I am the liuing bread which came down frō heaue. Like wise, whē he calleth him selfe a vine, & his disciples brāches, saying I am the true vine, & yee are the brāches. For al these sayings seeme to speake one thing, & yet meane another thing. *Mat. 6, 11.* *Iohn. 6. 51.* *Iohn. 15. 1. 5.*

As for that, which we cal verity or truth, it is the declaration of a manifest & plaine matter, which is not couered, wt any shew of shadowes, but insinuated & deliuered, wt pure & open (or to speake more plainely) with naturall significations: as when it is said, That Christ, being born of a Virgin, suffred death, was crucified, dead & buried. Here verily is nothing shadowed, wt figures ouercouering the same, but the truth of the things declared, by the signifi- *Mat. 1. 25.* *1. Pet. 3. 18.* *1. Cor. 2. 2.* *Iohn. 19. 40. &c.*

cations of natural words or speches: neither may we here vnderstand any other thing, than ỳ ẅ is spokẽ & expressed. But it is not so in ỳ former sẽtẽces, for neither is christ the bread, substãcially, neither is Christ a vine substãcially, neither are the apostles bãches substãcially:: wherfore in these later speches there is a figure, & in those former, ỳ truth (ỳ is to say, a naked & opẽ significatiõ) is declared, by narratiõ or playn speech. Now let vs return to those things (ỳ is to ỳ body & blood of Christ) for whose cause these points haue been propouided & vttered. Truely if ỳ great misterỳ, be celebrated & done vnder no figure at al, thẽ is it not rightly & orderly called a mystery, because ỳ cãnot be called a mystery or secret, wherin there is no hiddẽ thing, & wherein there is no matter remoued frõ our bodily senses, & wherin there is nothing couered, ẅ some vayle or couerture. But ỳ bread, ẅ by ỳ ministery of the priest is now become ỳ body of Christ, doth shew one thing outwardly to mãs senses, & soundeth an other thing inwardly to the mynds of ỳ faithful. Outwardly indeede the forme of bread, which it had before, is set out, ỳ colour therof is shewed, & the sauour therof receiued & tasted. But inwardly a thing farre diffe-

ting, yea & much more pretious, & excellēt is shewed & set forth, & I say it is more pretious & excellēt, because it is heauēly & because it is diuine: I meaning hereby that Christes body is manifested, which is eyther seene, or receiued, or eatē, not wt ỳ cōses & faculties or powers of the flesh, but wt the eye & sight, of a faithful or beleuing mynd. The wine also which by the priest thorow cōsecratiō, is become the sacrament of Christes blood, setteth forth one thing outwardly, & cōteineth an other thing inwardly. For what other thing is superficially & outwardly looked vp, than the substance of wine? Taste it, & it sauoureth and smacketh wine: smel it, & it smelleth wine: look vpō it, & thou maiest behold ỳ colour of wine. But if a mā doe cōsider it inwardly, thē it being, not the liquor of wine, but the liquor of Christes blood, so sauoureth to ỳ beleuers minds while it is tasted, & is so acknowledged while it is beheld, & is so proued to be, whilest it is smelled.

It is manifest ỳ these things are so, seeing no man can deny them to be true, because ỳ bread & ỳ wine is figuratiuely Christes body & blood. For outwardly & according to ỳ which is seene, neither is any kind or shew of flesh known to be in that bread, nor

any drop of blood shewed forth in ẏ wine, & yet for al that, after the mystical cõsecration, ẏ bread is no more called bread, nor ẏ wine wine, but both of thẽ together are called ẏ body & blood of Christ. For if (according to some mẽs minds) nothing were in this matter taken figuratiuely, but the whole were cõsidered & looked vpõ in verity of truth, thẽ should faith work nothing at al therein, because ẏ no spiritual thing should bee perfourmed, but looke whatsoeuer the thing it self were, euẽ that wholly should be taken, according to the body, and a mãs fleshly vnderstãding. And seeing ẏ faith (as the Apostle saith) is the argumẽt & euidẽce of such things as appeare not, ẏ is to say, not of such the substances as are seene, but of such as are not seene, we shall then in this action receaue nothing according to faith, because ẏ we discern & iudge of al ẏ is in it, according to our bodily senses. And what I pray you cã be more absurd thẽ to take bread to be flesh, and to affirme, ẏ wine is blood? And a mystery that cãnot be, in which there is no secret or hidẽ thing cõteyned. And how cã it be saide, to be Christes body & blood, in which it is not knowẽ, ẏ there is any change made?

Heb. 11. 1.

Nowe euery alteration and change, is either made frō that thing which actually it is not, into that which actually it is: or els when it is changed from that which it is, into that, which it is not: or from that which it is, to witte in respect of qualitie, to that which it is, in respect of qualitie, though changed perhappes into another qualitie. But in this Sacrament, if only the truth be considered in simplicitie & plainenes, and not another thing beleeued, than that whiche is beheld no change can be knowne to be made. For neyther hath it passed from that which it was not, into somewhat that is, as suche a passage and change is many times made in growing thinges: for where as they were not before, they to the ende they might be passed, from not being, to that which is to be, or to being. But this passage, or change falleth not out here, because that the bread and wine, were, before they passed into the sacrament of the body and blood of Christ. Neyther yet can there be here, that passage or change, which is made from that which it is, to that which it is not, which change falleth out in things that through

He proueth by three sortes of change, ỳ there is no change made in the elements of the supper.

The first kinde of change.

The seconde kinde of change

defecte suffer a decay or fal. For whatsoeuer doth decay, was first and had it being, because that thing can not suffer a decay or destruction, which neuer was. And yet, neither can this passage or change be knowen to be made in this matter, because that according to truth, that very kinde or shape of creature which is before, is knowen still to remain. Moreouer, that chãge which is made, from that which is, to that which is, which change appeareth specially in thinges, that suffer diuersitie and varietie of qualities, as for example, whẽ that whiche was blacke is turned into white, neither can ỳ change I say be knowen to be made here: for nothing can be here found to be chãged, either in touching, or in tast, or in colour, or in sauour. Therefore if nothing be changed herein, it is not then any other thing than what it was before. But it is another thing, for the bread is become Christes body, and the wine his blood, for so he himselfe saith: Take ye, and eate ye, this is my body: and speaking of the cup, he sayth likewise: this is the blood of the new testamẽt, which shalbe shed for you.

The third kinde of change.

Matth. 26. 26. &c.

Therefore they, that in this question, will take

take nothing figuratiuely, but will haue the whole to consist in the simplicitie, and playneneſſe of trueth, muſt be demaunded, howe, and in what reſpect this change is made, ſo that nowe they be no more that, which they were before, to witte, bread and wine, but are the body & blood of Chriſt: for according to the kind and shewe of the creature, and the outward forme of visible thinges, both of theſe, that is the bread & ỹ wine, haue nothing at al changed in them: and if they ſuffer no change at all, then are they no other thing, but that which they were before.

Your highnes (moſt noble prince) perceiueth, whether the vnderſtanding and minde of thoſe men that thinke otherwiſe, proceedeth: for they denie that which men ſuppoſe them to affirme, and they are proued to deſtroye that whiche they beleeue. For they do faithfully confeſſe it, to be the body and blood of Chriſt, and in ſo doyng doubtleſſe, they doe nowe proteſte, that the bread and the wine be not the ſame ỹ they were before, and that if they be ſome other thing than they were before, that thē they haue admitted ſome alteration & change.

Seeyng then that this can not be denied, let them tell vs, howe, and in what respect they are changed, for a man shal perceiue nothing, to bee bodyly and substantially changed in them. Therefore they must of necessitie confesse eyther that they are changed, otherwise than bodilie and substantially, and so by that meanes that they are not that, which in truth they seeme to be, but some other thing, which according to his owne being, is not seene or perceiued to be: or els, if they will not confesse this, they must needs denie it, to be the body and blood of Christ, which thing is very wicked, not onely for a man to speake, but also to thinke.

He draweth his reason, from a double absurditie.

But for as much as they do confesse, both the body & blood of Christ to be there: & ỳ this cã not be, but by making a chãge into a better thing, & that this change is made not corporally or bodily, but spiritually: it must needs be, ỳ they do affirme and say, ỳ this change is made figuratiuely, because that vnder the vayle or couerture of bodyly bread, and bodyly wine, there is the spirituall bodie of Christe, and his spirituall blood: not that they are the existences and beinges, of two seuerall and diuers thinges,

thinges, that differ betweene them selues, that is to say of the body and of the spirite: but because, that the kinde or shew of bread and wine, is in one respecte, one and the selfe same thing, þ is bread and wine, and in another respect, it is the body and blood of Christ. For in respect, that both of them are bodily and substancially touched, they are the kinds and shewes of a bodily creature, but in respect of power because they are spiritually done, they are the mysteries of the body and blood of Christ.

An argument take̅, from comparing Baptisme, & the Lords supper together. *Rom.6.4. Ephes.2.1.*

Let vs consider the fountayne of holy Baptisme, which is not without cause called the fountayne or welspring of life, because it reformeth them that be partakers of it, to newnesse of a better life, and maketh the̅, to liue to righteousnes, which were before dead in trespasses & sinne. Hath it this power and force, because, or in respect that, the element of water, appeareth, or is seen to be: and yet notwithstanding, vnlesse it had in it a vertue and power to sanctifie, it were not able to wash away, the spottes and filthynesse of sinne: and vnlesse it contayned the vigor and stre̅gth of life, it could at no hand giue life

to

to thē that are dead, dead I meane, not in ȝ flesshe or bodie, but in the soule or spirite. And yet notwithstanding all this, if in that fountaine, wee haue respect to that thing only, which our bodily sense looketh vpon and comprendeth, we can see nothing, but a moyst and thinne element, to witte water, subiect to corruption, and that such a one, as that of and in it selfe, hath no other power in it, but to washe our bodies. But after that the power of the holy ghost, by the consecratiō of the priest is come thereto, it is then become effectuall and powerfull, to washe, not our bodyes onely, but our soules and made able also, by and throwe a spirituall power, to remoue spirituall filthinesses. Beholde wee see, that there are in one and the selfsame element two thinges, resisting and as it were stryuing one of them against the other, that is to say, wee see a corruptible thing to giue incorruption, and a thing that hath not life, to yeelde and giue life also. Wherefore we knowe that in this fountayne and welspring, that is one thing, whiche the bodily senses may touch and perceiue, and therefore it is changeable and corruptible: and agayne, that there is another thyng in it, which onely faith can beholde,

and that therefore it can not be corrupted, nor come into daunger of decay. Wherefore if a man woulde demaunde, what that is, whiche outwardly washeth the bodye, I answere, that it is nothing but the element: but if a man woulde consider that which inwardely purgeth, I say, that it is a liuely vertue, yea a vertue, that is able to sanctifie, yea a vertue and power that giueth immortalitie. Therefore the water in Baptisme, is in it owne propertie, a corruptible humor or liquor, but in mysterie, and spirituall meaning, a holesome and healthfull power.

And euen so verily the body and blood of Christ being outwardly considered, is a creature, subiect to change and corruption: and yet if a man consider, the vertue and power of the mysterie, it is life in deed giuing immortalitie to suche as be partakers thereof. Therfore the things, that are seene, & the things ẏ are beleeued, are not all one. For in respect that they are seene, they feede the corruptible body, they themselues being corruptible: but in respect ẏ they are beleeued, they feed our immortal soules which shall liue for euer, they themselues being also immortall.

The apostle writing to the Corinthians

faith: Knowe ye not, that all our fathers
1. Cor. 10, 1, 2, &c. were vnder the cloud, & al passed throw the sea, and were all baptised vnto Moses in the cloud & in the sea, & did al eate the same spiritual meat, & did all drinke the same spiritual drinke: for they drunk of the spiritual rocke that followed thē: and that rock was Christ. Hence we perceiue, that the sea and the cloud both, did shew forth the kinde & figure of baptisme, & that the fathers of the former testament, were baptised in them, that is in the cloud, and in the sea. Could ỳ sea, as it was seene & thought to be an element, haue in it the power and force of baptisme: or could the cloud, as it shewed forth, the grosenes of some very thicke aire, sanctifie the people? No verily: And yet we dare not, sith the apostle spake in Christes name, say, that he spake not truly when he said, that our fathers, were baptised in the cloud and in the sea. And although ỳ baptisme, did shew forth & set out, the forme of Christs baptisme, which at this day is vsed & ministred in the Church, yet no wise man dare denye (vnlesse like a mad man he wil presume, to gainesay ỳ apostles words) but that it was bap-

Baptisme, and that our fathers were therin & therby baptised. Wherefore neither ỹ sea nor ỹ cloud, in respect ỹ they were bodily substāces, did shew forth or giue out the cleannesse of sanctification, but in respect that they did inuisiblie conteine, the sanctification of the holy Ghost. For there was in them, that is in the Sea and in the cloude, both a visible forme, which appeared to the bodily senses, and that not in an image or shewe, but in veritie or trueth: and inwardly there shined forth in them a spirituall power, which appeared not to the eyes of flesh, but to the sight and light of the minde or soule.

In like sort, the Manna that was giuen to the people from heauen, and the water also that flowed out of the rocke, were corporall and bodilie substances, and did corporally both feede the people, and giue thē drink also, and yet the Apostle, calleth that Manna spirituall meate, and that water spirituall drinke. And why doth he that? Because there was in these bodily substances, a spirituall power of the worde, which did feede & giue drink, rather to the minds, then to the bodies of the beleeuers. And

though that meate and that drinke, did but shew forth the mysterie of that body and blood of Christ, which was to come (which mysterie the Church doth at this day, celebrate and administer) yet the holy Apostle S. Paule affirmeth, that our fathers did eate the same spiritual meate, & did drink the same spirituall drinke.

1. Cor. 10. 3. 4.

A man will perhaps aske, what he meaneth by this worde (the same) I answere, that hee meaneth the very selfsame thing, which ỹ beleeuing people doe at this day, eate & drinke in the Church of Christ. For wee may not vnderstande diuers thinges therby, because it is one and the selfe same Christ, who with his owne flesh fed in the wilderneſſe, the people that was baptised in the cloude, and in the sea, & then made thē to drinke of his blood, & that doth now in his Church, feede the beleeuing people with the head of his body, & make them to drinke of the water of his blood. Which thing the apostle minding to declare, after that he had said, That our fathers did eate the same spiritual meate, & did drink the same spirituall drink, he presently added for they dranke of the spirituall rocke

1. Cor. 10. 4.

that

that folowed thē, & that rock was christ. And this he doth, ꝑ so we might vnderstād that Christ, was in the spirituall rock in ꝑ wilderneſſe, & gaue vnto the people there, the water of his blood: which Christ afterwards offred, euē to the people of our age, ꝑ body ꝑ he tooke of ꝑ virgin, & was hāged vpō the crosse, for the saluatiō of the beleeuers: frō which body also he powred forth great abūdance of his blood, by which wee shold not only be redeemed, but also made drinke thereof.

This verily is a wōderful matter, seeing ꝑ Christ being incōprehensible & inestimable, had not as yet takē vnto him mans nature, nor tasted death, for ꝑ saluatiō of the world, nor had redeemed vs by his blood, & yet ꝑ our fathers, did in the wilderneſſe, by spirituall meate, & inuisible drink, eate his body, & drinke his blood, as the apoſtle is a witnes, saying: That our fathers did eate the same spiritual meat, & did drinke the same spiritual drinke. We must not heere seeke out our own reason or way, by which this might be perfourmed, but faith must be vsed, if wee wil knowe, what was done. For hee, that nowe in the Churche, doth by his Almightie power Spiritually

turne, the bread into the flesh of his bodie, and the wine into the water, as it were of his owne blood, he then also inuisibly made, the Manna that was giuen frō heauen to become his owne body, and caused the water springing or flowing out of the rocke, to become his owne blood. Which thing, when Dauid did well perPsal. 78. 25. ceiue, hee by the holy Ghost, protested and plainely affirmed, saying: Man did eate the bread of angels. For it were a fond thing to thinke, that that bodily Manna, which was giuen to the fathers, shoulde feede the heauenly armies and multitudes of angels: or that they doe eate any suche meate, who are fed and fatted as it were, with the dainties of Gods worde, heere on earth, I meane men. Uerily the Psalmist, or rather the holy Ghost in the Psalmist sheweth, either what our fathers receiued in that heauenly Manna: or els what the faithfull people shoulde beleeue to bee, in the mysterie of Christes body. In both of them certainely Christe is signified & set forth: which Christ both feedeth the soules of the beleeuers, and is the foode & meate of Angels: & yet neither of thē are done in corporall taste, or bodily feeding,

but by the power of the Spirituall worde.

And wee knowe, because the Euangelist hath declared the same, that the Lorde Jesus Christe, before he suffered, Tooke bread, and gaue thankes, and gaue it to his disciples, saying: This is my body which is giuen for you, doe this in remembrance of mee. Likewise, hee tooke the cuppe, after he had supped, saying: This cup is the New Testament in my blood, which shall bee shed for you. We see that Christe had not as yet suffered, and yet for all that hee wrought or made, the mysterie of his body and blood: for wee thinke truely that any faithfull man doubteth whether that bread became Christes bodie, which he gaue vnto his disciples & saide: This is my body which is giuen for you: or whether the cup conteineth Christes blood, of which cuppe our Sauiour Christe himselfe saide. This cuppe is the newe testament in my blood, which shal be shed for you. Therfore as he could, euē a little before hee suffered, turne the substance of the bread, and the creature of the wine, into his owne body, which shoulde

Mat. 26. 26 &c.

1. Cor. 11. 23 &c.

ſuffer, & into his owne blood, which afterwardes ſhould be ſhed: ſo likewiſe was he able in the wildernes, to turne the Manna, and the water that iſſued out of the rocke, into his owne fleſh & blood, although that a long time after, both his fleſh was to bee hanged on the croſſe for our ſakes, and his blood to bee ſhed for the waſhing away of our ſinnes.

Heere alſo we ought to conſider, howe wee muſt vnderſtand ỳ which hee himſelfe ſaith: Except yee eate the fleſhe of the ſonne of man & drinke his blood, ye ſhal not haue life in you. For hee doth not ſay or meane, that his fleſh, which afterwards hanged on the croſſe, ſhould bee cut in peeces & partes, and ſo bee eaten by his diſciples, neither yet that his blood, which hee woulde ſhead, for the redemption of the worlde ſhould bee guen vnto his diſciples for drinke, becauſe it ſhould be a moſt wicked and horrible thing, for his diſciples either to drinke his blood, or to eate his fleſh, as the vnbeleeuers did at that time vnderſtande him. Therefore in the wordes following, hee ſaide to his diſciples, who did not vnbeleeuingly, but in ſome meaſure

Ioh. 6. 53.

of

of faith receiue Christs wordes, although they coulde not as then perse and perceiue howe those wordes were to bee vnderstoode: to them, I say, hee saide: Doth this offende you? What then if yee shoulde see the sonne of man ascende vp where hee was before? As though hee shoulde say: Thinke not I pray you, that you must either bodily eate my flesh, or bodily drinke my blood, or that my body must bee diuided into partes to bee eaten, or my blood distributed to be drunke, seeing that after my resurrection, yee shall see mee to goe vp into heauen, with the fulnesse of my whole body and blood: and then shall yee vnderstande, that my very flesh shall not bee eaten of the beleeuers, as the infidelles suppose, but that the bread and the wine, being turned into the substãce of my body and of my blood, the substance thereof shal bee in a mysterie receiued by the beleeuers. And presently hee addeth. The spirite is it (saith hee) which quickneth, the flesh profiteth nothing. Hee sayeth that the flesh profiteth nothing at all, after suche a forme and manner as

Ioh. 6. 61. 62

Ioh. 6. 63.

the vnbeleeuers vnderſtoode it, otherwiſe it giueth life, as the faithfull doe in a myſterie receiue it. And why this is done, hee himſelfe doth manifeſtly declare, when hee ſaith: It is the ſpirite that quickeneth. Wherefore there is in this myſterie of the body and blood of Chriſte, a ſpirituall operation and working, that giueth life, without the working whereof, theſe myſteries profite nothing at all, becauſe they may indeede feede the bodie, but they cannot feede the ſoule.

Nowe then heere ariſeth a queſtion, which while many propounde, they ſay & affirme, that theſe thinges are done, not in a figure or myſterie, but in veritie & truth. Which while they affirme, they are found to goe againſt, & to gainſay the writings of the holy fathers. Saint auguſtine one of the chiefe Doctours of the Churche, in his third booke of Chriſtian doctrine, writeth thus. Except yee eate (ſaith our Sauiour) the fleſh of the ſonne of man, and drinke his blood, yee ſhall not haue life in you. He ſeemeth to commaund a wicked thing & an vngodly act. Wherefore it is a figuratiue ſpeeche commaunding

Aug. de doct. Chriſt. lib. 3.

Ioh. 6. 53.

vs to cõmunicate in the Lords passion, & sweetly & profitably to lay vp this in our memories, that his flesh was crucified & woũded for our sakes. Here we perceiue, that this Doctor saieth and affirmeth, that the mysteries of ỹ body & blood of Christ, are vnder a figure celebrated and receiued of the faithfull: for hee saith plainely, that it belongeth not to religiõ, but is rather a wicked thing, carnally to eate Christs body or to drinke his blood: into which fault they fell, who, not spiritually but fleshlye vnderstanding the Lordes woordes in the Gospell, Departed or went backe from him, and went or walked no more with him. *Ioh. 6, 66.* The same Doctor, writing in a certaine Epistle to Boniface the Bishop, amongest other thinges saith thus. Truely we vse oftentimes to speake thus, that when Easter draweth nigh, that to morrow, or the next day after shall bee the Lordes passion, where as hee suffered so many yeeres before, and verily that passion or suffering was doone but once for all. Also on the Lords day, that wee call Easter day, wee vsually say this day the Lorde rose againe, whereas in

Augu, ad Bonifa, epist.

deede and truth, ſo many yeeres are ſince hee roſe againe, alreadie paſt. And why is no man ſo fond & fooliſh, as to reproue vs ſpeaking thus, as though we had lyed, but onely becauſe we name thoſe daies, according to the ſimilitude and likeneſſe of theſe daies, in which theſe things were done? Inſomuch that it is called the very ſame day, which yet is not in deede the very ſame, but in the reuolution & turning about of the time is like it: and ſo alſo, that is ſaid to be done vpon that day, by reaſon of the celebration and adminiſtration of the ſacrament, whiche is not done vpon that day, but was performed long agoe. Was not Chriſt once offered about that time? And yet notwithſtāding, he is not onely euery feaſt of Eaſter, but euen euery day offered vnto the faithfull people, neither is he to bee deemed a lyar who being aſked of an other man, anſwereth that he is offered. For if the ſacraments had not a certaine ſimilitude, & likenes of thoſe things, of which they are ſacraments, they could not at all be ſacraments: & in reſpect of this very likenes that they haue, they take the very

names

names of ỳ things thẽselues. Wherfore, euen as the sacrament of Christs body, is after a certaine maner Christes body it selfe, & the sacrament of Christes blood, is after a certain maner Christs blood, so the sacrament of faith is faith.

Hence we perceiue, ỳ saint Augustine saith, ỳ the sacrament is one thing, and the things, wherof they are sacraments, is an other thing. Now the body, in which christ suffered, & the blood ỳ came out of his side, are the things of the sacramẽt: but the mysteries by which these things are represented, he saith, ỳ they are the sacramẽts of the body & blood of Christ, which are celebrated & administred, in remembrance of the Lords passiõ & suffering, and ỳ not only euery yere once, at or about the feast of Easter, but euery day in the yere. And although the Lord had but one body, in which he suffered once for all, & but one blood whiche was shed for the saluatiõ of the worlde, yet the sacramẽts or elemẽts signifiyng these things, haue taken the names of the very thinges themselues, insomuche that they are called the bodye and blood of Christ, being so called in deed, for the similitude & likenes of the things, which they repreſẽt

and

and shew forth, euen as the feast of Easter, which is obserued euery yeere, is called the Passeouer, and the resurrection of the Lord, where as we know that the Lord dyd but once suffer, and but once rise againe, about that time. And albeit, that these very dayes, cannot nowe bee reuoked or called backe, because they are already past, yet by their name and title are such dayes called, as in which, the memorie of the Lords suffering and resurrection is rehearsed and celebrated: & this is therfore done, because they haue a certain resemblance & likenes of these very dayes, in which our Sauiour once suffered, & once rose againe: Whereupon we say, this day, or to morrow, or the next day, is the Lords passion, or resurrection, when as these daies, in which these things were done, were passed many yeres ago. So we may say, ỳ the Lord is offered, when the sacraments of his suffering are celebrated & administred, whereas indeed he was but once for all offered vp in himselfe, for the saluation of the worlde, as the Apostle saith: Christ hath suffered for vs, leauing vs an example, that wee shoulde follow his footesteps. For hee saith not, ỳ

1. Pet. 2. 21.

hee

he euery day offered himself because he did it but once, but this he saith, ẏ hee hath left vs an exãple, which is daily presented and shewed forth to the beleeuers, in the mysterie of the Lords body & blood, to the end ẏ euery one ẏ shall come or repaire thereto, may know, that he ought to be made a cõpanion wᵗ him in his sufferings, the image & liuely picture wherof, he doth, as it were tarry & wait for, to be exhibited vnto him, in the holy mysteries, according to the saying of the wiseman in the Prouerbes: Cõmest thou to a mightie mans table, mark diligẽtly what things are set before thee, knowing that thou thy selfe must an other time prepare such like things. To come to a mightie mans table, is to be partaker of the Lordes offering, or as wee say of the Lordes Supper: and the marking or considering of such thinges as are set before vs, is ẏ sound vnderstãding or knowledge of the body and blood of Christe: whereof whosoeuer partaketh, he must knowe and remember this much, that he ought to prepare such precious things, ẏ so he may become a follower of Christe in dying with him, the remembrance of whose death, hee *Prou. 23. 1.*

profes-

profeſſeth & acknowledgeth, not onely in beleeuing, but alſo in taſting.

Againe S. Paul, writing to the Hebrues ſaith thus. Verily ſuch an high prieſt it became vs to haue, as is holy, harmeles, vndefiled, ſeparated frō ſinners, & become higher then the heauens: who needed not dayly (as thoſe high prieſts) to offer vp ſacrifice, firſt for his owne ſinnes, and then for the peoples: for the Lord Ieſus Chriſt did this once for all, whē he offered vp himſelf. That which he did once, he doth now daily exerciſe & vſe. For he once offered vp himſelf for the ſinnes of the people: and this very ſelfe ſame oblatiō or offering, is euery day celebrated among the faithfull, but yet in a myſterie, that ſo, that very thing which the Lord Ieſus Chriſte offering vp himſelfe once for all, hath fulfilled, may by the celebration and adminiſtration of the myſteries, bee dayly performed and done, for the remembrance of his death and paſſion. Neither yet is it falſly ſaide that the Lorde in thoſe myſteries is either offered, or ſuffereth, becauſe they haue a certaine ſimilitude or likeneſſe of his death and paſſion, whereof indeed, they

Heb. 7. 26. 27.

are

are true, & liuely representations. Wherupon the very mysteries thẽselues are called, the Lordes body, and the Lordes blood, because they haue the name of that, or those things, whereof they be the sacrament.

Isidorus in his bookes which he wrote of the true signification of wordes, saieth thus. It is called a sacrifice, as though a man would say, a holy fact or deede, because thorowe mysticall prayer, it is consecrated and appointed, to, or for the remẽbrance of the Lords suffering. Wherupon, by his authoritie and commandement wee call it the body and blood of Christ, bicause that though it be made of the fruits of the earth, it is yet notwithstanding sanctified, and so become a sacrament, gods spirite, working inuisiblie therein: the sacrament of the bread and cuppe the Grecians doe call *Eucharistia*: that is, if it bee interpreted, good grace, or thanksgiuing. And what is better, thã the body and blood of Christ? Now the bread and the wine, are therefore cõpared & resembled to the Lords body and blood, bicause þ as the substance of this visible bread and wine doth nourish, and make

Isidorus. Originum siue Etymologiarũ. lib. 6. cap. de officiis. colum 143. linea 28.

make cheerefull the outwarde man: So the word of God(which is the liuing or liuely bread) being once rightly partaked of,doth recreate & refresh the mindes of the faithful. And this Catholike Doctour teacheth vs, that ỳ same holy mysterie of the Lords passion & suffering,must on our behalfes,or in respect of vs, be done, for ỳ remẽbrance of the Lords passiõ. And in so saying he declareth, ỳ the Lords passion or suffering was onely once done, but that ỳ remẽbrance thereof is continually repre-sented vnto vs,in those same holy rites and solemnities. Whereupõ, both the bread ỳ is offered,though it be takẽ, from amõgest the fruits of the earth,is yet notwithstanding, while it is sanctified,changed into Christs body: as also the wine,though it flowe out of the vine, is yet notwithstanding, through the sanctificatiõ of the diuine mysterie, be-come ỳ blood of Christ,not visiblie indeed, but(as ỳ afore-said doctor affirmeth) ỳ holy ghost inuisiblie working therin. Wherup-onalso they are called,both ỳ body & blood of Christ,because they are receiued,not,as they are outwardly seene or beheld, but as they are spiritually made,or becõe vnto vs

Gods

Gods spirit working inwardly in vs. And bicause, ꝑ thorow inuisible power & grace, they are become a farre other matter vnto vs than visible they seeme to be, he therefore maketh a difference, while he sayth, that the bread and the wine, are therefore compared and resembled to the Lords bodie and blood, because that as the substaunce of the visible breade and wine, doth nourishe and make cheareful the outwarde man: so the woorde of God (whiche is the liuing or liuely bread) being once rightly partaked of, doth recreate and refreshe the mindes of the faithfull. Nowe in speaking thus, he most plainely confesseth, that whatsoeuer outwarde thing is receiued, in the sacrament of the Lords bodie and blood, all that is fitted and applied, to the refreshing of the body. But the woorde of God, which is the inuisible bread, being inuisibly in the same sacramẽt, doth, through ꝑ partaking therof, by quickning ꝑ mindes of the faithfull inuisiblie feed them.

The same doctor also saith: It is a sacrament, when it is celebrated or administred: as whẽ a thing is so done, that the selfesame thing, may bee vnderstood or Isidorus, loco supra citato.

perceiued to signifie somewhat, wt̄ thing must also bee holily receiued & taken. In saying these things, he declareth ẏ euery sacrament, both, in holy thinges, contain some secret or mysterie: & that it is one thing which appeareth visiblie, & that it is another thing, which must be takē or receiued inuisibly: And what sacraments are to be celebrated, amōgst the faithful, he afterwards sheweth, saying. Now these are the sacraments: baptisme, & chrisme: and the lords body & blood: which are therfore called sacramēts, because vnder the vaile & couerture of bodily things gods diuine power or vertue, doeth secretely worke the efficacie or power of the said sacraments. Whence also it commeth to passe, that they are called sacraments, of certaine secret powers or holy solēnities in thē. And afterwards he saith, In greeke it is called a mysterie, because it hath in it, a secret & hiddē disposition. What are we taught by these words, but ẏ ẏ Lordes body & blood are therfore said to be mysteries, because they haue a secrete & hidden disposition, that is to say, are one thing in respect of ẏ, whiche they outwardly shewe forth: & another thing in respecte of that,

which inuisiblie they worke within: And hereupon also they are called sacraments, because that vnder the vaile or couerture of bodily things, Gods heauenly power & vertue doth secretly, but yet faithfully and effectually, dispense, procure & worke, the saluation, of all such as worthily & rightly receyue them.

By all the things, that hitherto haue bin spoken, wee haue declared, that the body & blood of Christ, which in ỳ Church are receiued, by ỳ mouth of the beleeuers, are figures, according to their outward shew & visible forme, but ỳ according to an inuisible substãce, ỳ is according to ỳ power of ỳ diuine word, they are verily & in deede, the body & blood of Christ. Wherupõ we conclude, ỳ as they are visible creatures they feed ỳ body, but ỳ yet, throwe the power of a more mightie & excellẽt substance, they do both feed and sanctifie the minds of all faithfull people. The summe of this former part

And nowe let vs looke into the seconde question, and the purpose or drift thereof, & let vs see, whether that very body, that was borne of the virgin Marie, that suffered, that was dead and buried, and that sitteth at the right hand of the father, be the same

which through the mysterie of the sacraments is dayly receiued in the Church, by the mouths of the faithful? Let vs enquire & see what S. Ambrose iudgeth concerning this matter. In his booke of Sacraments, he speaketh thus. Truly it is a marueilous thing, that God did for the fathers raine Manna from heauen, & that they were dayly fed with food from heauen: wherupon it is said, Mã did eate the bread of Angels. And yet for al that, all they which did eat that bread in the wildernes, died. But as for this meat which thou receiuest, yea this liuing breade which came down from heauen, it ministreth and yeeldeth vnto thee, the substance of eternall life: & whosoeuer eateth of this bread, shall not die for euer, because it is the body of Christ. Marke in what respect, this doctor saith that that meat, which ỳ faithful receiue in ỳ church, is Christs body, for he saith: This liuing bread, which came down from heauen, ministreth or yeeldeth the substãce of eternall life. Doth it, as it is corporally taken, or as it is ground & chawed with the teeth, or as it is swallowed with the throte, or receiued into the paunch, doeth it, I say in these re-

Ambro. sacra. lib. 1.

Psal. 78. 25.

Ioh. 6. 51.

spectes minister or yeelde the substance of euerlasting life? No verily: for so it feedeth our flesh that shall die, neither doth it giue any incorruptiō, neither can it in that sense be truly said, that whosoeuer shal eate this bread shall neuer die, for that which the body receiueth, is corruptible, & can not by any meanes, perfourme this pleasure for ỳ body it selfe, that it should neuer die, the reason is, because that looke whatsoeuer is it selfe, subiect to corruption, is not powerfull, or sufficient, to giue eternitie. Wherfore in that bread there is life, but yet ỳ life appeareth not to the bodily eies, but is beheld with the eye of faith: yea that is the liuing bread in deed, which came downe from heauen: and of which it is truly said, whosoeuer eateth it, shall neuer die, and which is also, the Lords body. *Ioh. 6. 50. 51*

Againe, the same holy doctor, speaking of ỳ almightie power of Christ, saith thus: Can not the word of christ, which was able of nothing, to make euery thing that is, bee strong and sufficient enough, to change things that are, into that, which they were not? for it is not a greater or harder matter to create and giue newe *Ambr. sacra. lib.*

things: thā to chāge ꝯ natures of things. Saint Ambroſe ſaith, ꝯ there is a change made in that myſterie, of the body & blood of Chriſt, & that it is done marueilouſly & wonderfully, becauſe it is done diuinely & heauenly, & that it is done vnſpeakeably, becauſe it is of it ſelfe incomprehenſible. Now I would faine haue them, that will in this myſterie, take and vnderſtande nothing, according to the hidden power that lyeth within, but iudge of the whole, according to that, which viſibly & outwardly appeareth, I would faine haue theſe men I ſay, to tel me, in what reſpect, the chāge is made in this myſterie: If they will ſay, that it is made in reſpect of the ſubſtāce of the creatures, I anſwere, that that cannot be ſo, for in reſpect of the ſubſtance of the creatures, look whatſoeuer they were, before conſecration, they are euen the ſame afterwards: but they were bread and wine before, & therefore they remaine the ſame, which is proued becauſe we ſee, that euen whē they are conſecrated, they remaine in the ſame kind & forme. Wherfore ꝯ which our faith looketh vpon, is chāged inwardly, by the almighty power of ꝯ holy ghoſt. & is it ꝯ which feedeth ꝯ ſoule, & miniſtreth

yeeldeth the substance of eternal life.
Againe the same doctor, a little after saith: Why doest thou here, in the mysterie of Christes body, seeke for the order of nature, seeing that he, being the Lord God himself, was beside, & without the course of nature, born of a virgin? Here the hearer, scholler, or learner riseth vp & saith: ỳ, that is Christs body, which is seene, and ỳ, that is his blood, which is drunke: and that we must not inquire how it is made or become his body, but beleeue & holde, ỳ so it is become his body. I answere: Thou imaginest & supposest, ỳ thou thinkest wel, but if thou diligently looke into, the nature and force of the wordes, thou shalt see thou sayest nothing. For thou affirmest, both that Christs body is seen, & his blood drunke: & also that thou doest faithfully beleeue it, to be Christs body & blood: but I say ỳ these speeches cã not stand together, because, if thou doest beleeue it, thou doest not yet see it, for we walke by faith, and not by sight. And againe, if thou seest it, thou shouldest say I see it, to be Christes verye body and blood, and shouldest not say, I beleeue it, to be Christes body and

Ambro. loco supra cirato.

Obiection.

Answere.

2. Cor. 5. 7.

blood. But for as much as faith beholdeth that whole thing, whatsoeuer that whole thing it selfe be, and the eye of flesh apprehendeth or taieth hold of nothing, the scholler or learned shal vnderstand (which is also the doctors meaning) that those things which are seene, are the body and blood of Christ, not in kinde and forme, but in vertue and power: whereupon also he sayth, that we must not in this matter, consider or behold the order of nature, but reuerence & esteeme the high power of Christ, which maketh euery thing, as hee will, howe hee will, & into what he will, and createth that which was not, & being created, changeth it into that which it was not before.

Amb. loco eodem.

The same author adeth. Verily, that is the true flesh of christ, which was crucified, and which was buried: and therfore this mysterie, must be in deede, the sacrament of that flesh: which thing the Lord himself publisheth, & proclaymeth saying: This is my body. O how diligently, and how wisely, is this distinction and difference made? Of the flesh of Christ, which was crucified, and which was buried accoyning vnto which also christ himself

selfe was both crucified & buried, the doctor sayth, that it is the very and true flesh of Christ: but of that which is receiued in the Sacrament hee sayth: It is indeede the Sacrament of that true flesh, By these wordes distinguishing, the Sacrament of his flesh, from the truth of his flesh or very flesh, in as much as in respect of the truth of that flesh, which he tooke of the Virgin, he sayd that he was both crucified and buried. And whereas he sayd, that the mystery, which is at this day celebrated in the Church, is the sacrament of that very and true flesh, in which Christ was crucified, hee doeth plainely instruct and teach the faythfull people, that that flesh, in which Christ was both crucified and buried, is not a mystery or Sacrament, but the truth of nature: and on the other side hee teacheth them, that this flesh, which now in a mystery doeth conteyne the likenes of that flesh, is not that flesh in kinde or forme, but in a sacrament: for in kinde and forme it is bread, but in a sacrament it is Christes very true body, as the Lorde Iesus himselfe affirmeth, saying: This is my body. *Mat. 26, 26. Ambr. loco citat.*

And the same doctor in the wordes fol- *Mat. 6, 31.*

lowing, saith: What these words should
Mat.6.31. meane, mentioned in Matthewe, what shal we eate? or what shal we drinke: the holy Ghost, hath in another place, & after an other sorte expressed by his pro-
Psal.34.8. phet, saying: Taste yee, & see, how gracious the Lorde is: blessed is the man that trusteth in him. Doth ỳ same bread think you being tasted bodilie, or that same wine being drunke corporally, declare & shewe foorth how sweete the Lorde is? No verily: for what soeuer it sauoureth it is bodily, & delighteth onely the palate & throate. Shall we thinke that this is, to taste the Lorde, to wit, to feele and sauour some bodily thing? No verily: for the spirituall tasting & sauouring of the Lord stirreth vs vp, to haue little or no regard, yea to bee voyde, as it were of bodilye sauouring, and in that bread, and in that drinke, to imagine or thinke of nothing corporally, but to feele and perceiue the
Iohn.4.24. whole, spiritually, because the Lorde is a spirite, & blessed is the man that trusteth in him.

And againe afterwards he saith thus:

christ

Christ is in that sacrament, because it is the body of Christ: wherefore it is not bodily meate, but spiritual foode. What could be spoken more plainly, more manifestly, or more heauẽly? for he saith: Christ is in that sacrament: and yet he saith not, that that bread and ẏ wine is Christ, which if he should say, he should set foorth Christ, as though he were corruptible, and subiect to mortalitie (which be it farre from vs to thinke, much more to speake) for it is certaine that whatsoeuer in that meate, is eyther bodily seene, or bodily talked, all that is subiect to corruption. The Doctor addeth these wordes because it is the body of Christ. But perhappes here some man will stande vp and say: Behold hee manifestly and plainely confesseth, that ẏ bread and that wine is Christes body. But withall marke I pray thee, howe presently hee addeth, that it is not bodily meate, but spirituall foode. Bring not with you therefore the sense and feeling of the flesh, for by that, nothinge either is, or can be perceiued in this mystery. It is indeed Christs body, howbeit, not his bodily *Ambros. loco eodem.*

bodie

body, but his ſpirituall body. It is Chriſtes blood, but not his bodily blood, but his ſpirituall blood. Wherefore nothing here is to be iudged, felt, or perceiued bodily, but ſpiritually. It is Chriſtes body, but it is not his body, bodily, and it is Chriſtes blood, but yet it is not his blood, bodily.

Ambr. eodē loco. Alſo afterwardes the ſame father ſaith: Wherevpon the Apoſtle ſpeaking of the figure of Chriſt, ſayth, that our fathers
1. *Cor.* 10. 3. 4 did eate the ſame ſpirituall meate, and did drinke the ſame ſpirituall drinke: For the Lords body is a ſpirituall body, and the body of Chriſt is the body of the diuine ſpirite. For Chriſt is a ſpirit as wee reade in the Lamentations of Ieremy: Chriſt the Lord is a ſpirit before our face. He hath moſt plainly taught vs, how we ſhould vnderſtand the myſtery, of the body and bloode of Chriſt. For when he had ſayd, that our fathers did eate ſpirituall meate, and did drink ſpiritual drink, (whereas notwithſtanding, there is none that doubteth, but that the Manna which they did eate, and the water whiche they did drinke, were bodily thinges) he addeth concerning the myſtery, which is now ad-

minis-

ministred in the Church, shewing & determining in what respect it is Christes body: For the Lords body (sayth he) is a spirituall body. Christ also is indeede God: and the body which he tooke of the Virgine Mary, the bodye that suffered, that was buried, that rose agayne, was certainely a verye and true bodie, and the same also remayned visible and palpable, that is to say, might be seene and felt, but that body which is called the mysterie of God is not bodily but spirituall: and if it be spirituall, then is it not visible or palpable, that is, it cannot be seene or felt. Hereupon blessed Ambrose adoeth, saying, The body of Christ is the body of the diuine spirit: Now the diuine spirit is not any thing that is bodily, is not any thing that is corruptible, or any thing that is palpable and may be felt. But this body which is celebrated and administred in the church, is, in respect of the visible kind and forme, both corruptible and palpable. Tell me then how it can be sayde, to be the body of the diuine spirit? Verily no other way, than in this respect, that it is spirituall, that is to say, in this respect, that it

can

cannot be seene or felt, and therefore incorruptible.

Ambros. eodē loco. To this very end, in the words following, he addeth, saying, Because Christ is a spirite, as we reade, Christ the Lorde is a spirite before our face. By which words he plainly sheweth in what respect it may be counted Christs body, to wit, in respect that there is in it, the spirite of Christ, that is to say, the power of the diuine or heauenly word, which doeth not onely feede the soule, but also purge it and make it cleane. Wherefore the same author saieth afterwarde: To conclude, this meate strēgtheneth our heartes, and this drinke maketh mans heart merry and ioyfull, as the Prophete saith. It cannot be denied, but ỳ bodily meate, doth after a sort strengthen mans heart, and bodily drinke make his heart merry. But that ỳ doctor might shew what meate it is, & what drinke it is, of which he speaketh, hee hath plainelye and particularly added this meate & this drinke. What meate doth he meane, or what drinke? Forsooth Christes body, the bodie of the diuine spirite, & that it might be the more plainelie vttered, hee saieth,

Psal. 104. 5.

Christ

Christ is a spirite, of whom it is read, Christ the Lorde is a spirite, before our face.

By al these places and speeches it plainly appeareth, that we ought not, or cannot, take or perceiue anye thing bodily, in this meate, & in this drinke: but that the whole matter must be considered & weighed spiritually. For the soule (which in the place presently alleadged is meant by the heart of man) is not fedde with bodily meate, or bodily drink, but it is nourished, quickned, & made strõg, w̃ the word of God. Which thing the selfesame doctor affirmeth more plainly in his fifth booke of Sacraments. Not this bread (saith he) which goeth into our bodies, but it is that bread of eternall life, which ministreth & yeeldeth substance vnto our soules. And ẏ things following in that booke or place, doe most manifestly declare that S. Ambrose spake not this of the common bread, but of the bread of Christes bodie, for he speaketh of that daily bread, which ẏ faithfull desire might be giuẽ thẽ, & therefore he adeth: If it be daily bread, why doest thou receiue

Ambr. sacrament. lib. 5.

receiue it but once in a yeere, as the Grecians which dwell in the East, are wont to doe? Wherefore receaue that dailye, which may dayly profite thee: and liue so, that thou maiest be found meete and worthy daily to receiue it. Wherefore it is manifest, of what bread hee speaketh, to witte of the bread of the body of Christe, whiche sustayneth and vpholdeth the substance of the soule, not in respect as it goeth & entreth into the body, but in respect as it is the bread of euerlasting life.

Thus you see, that by the autoritie of this most learned man, we are taught, that that bodie, in which Christ suffered, and that blood, which hanging vpō the crosse, he shedde out of his side, doth very muche differ from that bodye, which the faithfull doe dayly celebrate and receiue in the mysterie of Christes passion, and from that blood, which is receiued by the mouth of the beleeuers, seeing it is but a mysterie of that blood, in and by whiche, the whole worlde was redeemed. For this bread and this wyne, are not Christes body & blood, in respect that they are to be seene bodily, but in respect that they doe spiritually ministe[r]

ister and yeeld vnto vs, the substance of life. And as for that body, wherein Christ suffered once for all, it shewed foorth no other kinde, or forme, than that, in which it consisted and was. For it was truely and indeede the very selfesame, whithe it was when it was seene, which it was whē it was touched, which it was when it was crucified, & which it was whē it was buried. In like sorte, the blood, that did guish and flow out of his side, did not appeare one thing outwarely, and couer or shadow an other thing inwardly: Wherefore the very blood of Christ, did flow from his very and true bodye: but nowe the blood of Christ, which the faythfull drinke vp, and his body, which they eate, are one thing in kinde and forme, and another thing in signification. They are one thing in that they feede the body with bodily meate: & another thing, in that they fat and feede the soules and mindes of men, with the substance of eternall life.

Of this thing S. Hierom, in his commentarye vpon Paules Epistle to the Ephesians, writeth thus: The blood and flesh of Christ is vnderstood two man- Hieronim. in epist ad Ephe.

ner of waies: For either it is that ſpiritual and diuine fleſhe and bloude, of which he him ſelfe ſaith, my fleſhe is meate indeede, and my bloude is drinke indeede: or els it is put for that fleſhe, which was crucified, and for that bloude, which was ſhed with the ſouldiers ſpeare. This Doctour hath made a diſtinction, concerning the body and bloude of Chriſte, and this hee hath done with a verye greate difference. For whileſt ỳ he ſaith, ỳ the fleſh & bloude which the faithful do daily receiue, are ſpirituall thinges: and ſaith on the other ſide, that the fleſh which was crucified, and the bloude, whiche was ſhedde, with the ſouldiers ſpeare, can not be affirmed to bee ſpirituall or diuine, hee plainelye declareth, that they differ ſo much as ſpirituall and corporall thinges, or viſible and inuiſible thinges, or as diuine and humaine, doe differ one of them from on other, and that therefore for as muche as they differ one of them from an other, both of them bee not, neither indeede canne bee, one and the ſelfſame thinge. Nowe that ſpirituall fleſh, whiche is receaued by the mouth of the faith-

Iohn.6.55.

faithful, and that spirituall blonde, which is daylye offered to bee dronke of the beleeuers, doe without doubte differ, from that flesh, which was crucified, and from that blonde, whiche was shedde by the soulduers speare, as the authoritie of this presente person alleadged, doeth witnesse. Wherefore they be not all one: For that flesh that was crucified, was made of the flesh of the Virgin, and was compacted or did consiste, of bones and sinewes, and was besides distincted by the lineamentes and proportiõs of the partes and members of mennes bodies, and was thorough the spirite of a reasonable soule, quickned, into his owne life, and fitte motions agreeing thereto: But the spirituall flesh, which doeth spirituallye feede the beleeuing people, in respecte of the kinde or fourme whiche it sheweth forth outwardelye, doeth, beeing made by the Artificers hande, consiste of certaine Graynes of Corne or wheate, and is not compacted of anye Synewes or Bones, nor Distincted by anye diuersitie

ſtitie of members, nor made liuely, by any reaſonable ſubſtance, nor able to exerciſe any proper motions (for whatſoeuer in it doth miniſter or yeeld the ſubſtãce of life, pertayneth to a ſpirituall power and belongeth to an inuiſible efficacie, and to a heauenly vertue or force) but is indeede, in reſpect of ỳ which is outwardlye ſeene, farre differing from that, which is beleeued in the myſterie. Beſides that fleſhe of Chriſt which was crucified, did not ſhewe any other thing outwardly, than that it was inwardly, becauſe it was the verye fleſhe of a very man, being alſo a very body in the kinde and forme of a verye bodye.

Furthermore wee muſt conſider, that there is figured by that breade, not onelye Chriſtes owne body, but alſo the body of the people that beleeue in him: wherupon
2. Cor. 10. 17. it is made of many graines of wheate, becauſe the body of the beleeuing people, is, thorow the woord of Chriſt, increaſed, w many faithful ones. Wherfore, as ỳ bread, which is Chriſtes body, is receiued in a myſterie: ſo alſo, the members of the people, that beleeue in Chriſt, are declared in

a my-

a mysterie. And as that breade, is said to be the body of the beleeuers, not bodily but spiritually: so must wee needs vnderstand it to be, Christes body, not bodily, but spiritually. So likewise in the wine, which is called Christes blood, water is appointed to be mixed, and the one is not suffered to be offered without the other, to declare, that the people cannot be without Christ, nor Christ without his people, euen as the head cannot be without the body, nor the body without the heade. Wherefore the water in that sacramēt, beareth the image of the people and representeth thē. Therfore, if that wine, being sanctified by the office and seruice of the ministers, be turned bodily into Christes blood, the water which is mixed together with it, must of necessitie be bodily turned, into the bloode of the beleeuing people. For where there is but one sanctification, and by consequēt one operation or woorking, yea, where there is but a like consideration, it must needs then there follow, that that mystery is like. But wee see, that in the water, in respect of the body thereof, there is nothing turned, wherefore it followeth very

well, that in the wine there is nothing turned bodilie: Whatsoeuer is set out in the water concerning the bodie of the people, the same is takē spiritually. Wherfore, whatsoeuer is shewed foorth in the wine, concerning Christs bloude, the same must of necessitie be taken spirituallie.

Againe: the thinges which doe differ one of them from an other, be not al one. That bodie of Christe which died, & rose againe, and became immortall, dieth not now, neither shall death any more nowe beare rule ouer it, for it is eternall, and cannot now suffer any thing. But that which is celebrated and administred in the Church, is temporall, and not eternall, is corruptible, and not incorruptible, is in the way homewarde, and not in it owne country: Wherefore they must needes differ one of them from an other, and so by consequēt are not all one: and if they be not all one, howe is it saide, to be Christes true bodie, and his verie bloude: For if it be Christes bodie, and be truly so saide to be (as if it be Christes bodie, it must bee his bodie in trueth) and if it bee Christes bodie in trueth or truelie, then it must be that

Roman. 6. 9.

bodie

bodie of Christ, whiche is incorruptible, and impassible, and so by consequent eternall: Whereuppon also it must of necessitie followe, that that body of Christ, which is celebrated and administred in the Churche, must bee incorruptible and eternall: but we cannot deny, but that that thing is corruptible, whiche beeing changed is diuided into pieces, to bee receiued, and being broken or ground with the teeth, passeth into the body and belley. And yet that is one thing, which is done outwardelye, and that is an other thing whiche is inwardelye beleeued throughe faith. That which belongeth to the lenses of the body, is corruptible, but that which faith beleeueth is incorruptible. Wherefore that whiche appeareth outwardly, is not the thing it selfe, but the Image or Representation of the thing, but that is the truth of the thing, and the thing it selfe, whiche is perceiued and vnderstoode by the minde.

Hereuppon blessed Augustine, in his exposition vpō Johns gospel, speaking of the body and blood of Christ, saith thus:

Moſes alſo did eate Manna, ſo did Aaron
Aug. in Iohn. and ſo did Phinees: yea many others did
tract. 26. eate Manna in the wilderneſſe, who alſo pleaſed God, and yet are not dead. And why ſo? becauſe they did ſpiritually vnderſtand, the viſible food, they did ſpirituallie hunger after it, they did ſpiritually taſt it, that ſo they might be ſpiritually ſatisfied and filled. For euen we alſo our ſelues, doe at this day receiue viſible food, but the ſacrament is one thing and the vertue or power of the ſacrament is another thing. Likewiſe in the
Aug. tract. eodem. wordes following: This is the breade, which came downe from heauen. Manna ſignified this bread: the altar of God alſo ſignified this breade. They were ſacraments; and are diuerſe or differing one of them from another in reſpect of their ſignes, but are equall and like, yea, all one in the matter that is ſignified by them. Hearken what the Apoſtle Paule ſayth: I would not haue you
1. Cor. 10. 1, 2 &c. ignorant (brethen) that all our Fathers were vnder the Cloude, and that all paſſed thorowe the Sea, and were all baptized vnto Moſes, in the Cloude and in the

the ſea, and did all eate the ſame ſpirituall meate, and did all drinke the ſame ſpirituall drinke. Verily they had the ſame ſpirituall both meate and drinke, but an other bodily both meate and drinke, for they had Manna, and we an other thing, and yet they had the ſame ſpirituall thing that we haue. And the Apoſtle addeth: and they did all drinke the ſame ſpirituall drinke. They drunke one thing and we another, but that was in reſpect of viſible kinde or forme, and yet they both ſignified one thing by ſpirituall power. For how otherwiſe could it be the ſame drinke. They dranke (ſaith hee) of the ſpirituall rocke that followed them: and the rocke was Chriſt. From thence came the breade, from thence came the drinke. The rocke was Chriſt in ſigne and figure, but the very and true Chriſt is in word and in fleſhe. Agayne in the ſame place: This is the breade that came downe from heauen, ſo that whoſoeuer ſhall eate of it, ſhall not dye: but yet hee muſt eate that, which appertayneth to the vertue and power of the

Aug. tract. eodem.

facra-

Sacrament, and not that onely which appertaineth to the visible Sacrament. And such a one is hee, as eateth inwardlye, and not outwardlye onelye: and as eateth the same in his hearte thorowe fayth, and not that pearceth or presseth it with his teeth.

And in another place of his sayde exposition vpon Iohn bringing in, our Sauiours wordes hee speaketh thus:

Aug. in Iohn. tract. 27. Doeth this offende you, that I saide, beholde, I giue you my flesh to eate, and my bloode to drinke? What then if yee shall see the Sonne of manne ascende vppe, where hee was before? What meaneth this? Doeth hee by this speech loose that whiche had mooued them? Doeth hee by so saying open that wherewith they were offended? Yea verily, and that fully also, if they coulde haue vnderstoode it. For they thought, that hee woulde haue giuen his bodye, but hee sayde that hee woulde goe vppe into Heauen, and that whole, as hee was: as though hee shoulde saye: When

yee

yee shall see the Sonne of man ascending vp where hee was before, at the least euen then yee shall knowe, that hee will not giue his body after such a manner and fashion, as you imagine and fantasie: yea, and euen then also yee shall vnderstand, that his grace is not consumed or eaten vp by bytings and morsels. For the Lorde himselfe sayeth: It is the spirite that quickeneth: the flesshe profiteth nothing. And after that hee had vttered many woordes and sentences, hee agayne addeth: Whosoeuer (sayeth the Apostle) hath not the Spirite of Christe, the same is none of his. Wherefore it is the spirit that quickeneth, the flesshe profiteth nothing. The woordes that I haue spoken vnto you, are spirite and lyfe. What meaneth this, that they are spirite and life? That is to saye, they must bee spiritually vnderstoode. Haste thou vnderstood them spiritually? then are they spirit and life to thee. Hast thou vnderstoode them carnally? yea euen so are they spirit and life, but not vnto thee.

Aug. tract. eodem. *Rom.* 8. 9.

By

By the authoritie of this Doctour, handeling the Lordes words concerning the Sacrament of his bodye and bloode, wee are plainely taught, that those wordes of the Lorde must bee vnderstoode, spiritually, and not carnallye, euen as hee himselfe saieth: The wordes which I speake vnto you are spirite and life: yea euen those wordes verilie which he spake concerning the eating of his flesh, and the drinking of his bloode: For hee speaketh of those wordes wherewith his Disciples were offended. Wherefore, to the end they might not be offended, the heauenly Maister or Teacher, calleth them backe from the flesh to the spirit, and from bodily sight, to inuisible vnderstanding. We see therefore in what respect ꝑ meate of the Lordes bodie, & ꝑ drink of his blood, are truly & indeed his body, & truly & indeed his blood, to wit, in respect that they are spirit and life.

Iohn 6,63.

Moreouer: such thinges as be all one are conteined or vnder one definition. Now it is affirmed, of the very and true body of Christ that hee is very GOD and very man: GOD as hee was begotten of the father from before all begin-

nings

nings: and man, as he was towardes the end of the world, conceaued and borne of the Virgine Mary. But these things cannot be sayd, of that body of Christ, which by a mysterie is celebrated and administred in the Church, and yet it is, after a certain maner knowne to be Christes body: now that maner, is in figure & representation, that so the truth, and the thing it selfe, may be the better perceiued.

In these prayers, which are sayd after the mystery of the body & blood of Christ, and whereunto the people answeare, Amen, thus it is vttered with the priestes voyce: We, that doe take or receiue the pledge of euerlasting life, doe humblye beseech thee to graunt, that wee maye with a manifest and plaine partaking receiue that, which we touch, in the image or representation of the sacrament. Now we know that a pledge and an Image or representation, appertaine to an other thing, that is to say, haue respect not to them selues, but to another thing. For a pledge is a pledge of that thing, for the pledging whereof it is giuen, and not the thing it selfe, as likewise an image is

the

the image of that thing, the likenes wher-
of it doth repreſent or ſhew forth. For theſe
things, do ſignifie the thing it ſelfe, whoſe
picture and pledge they are, and yet for al
that, they doe not very manifeſtly declare
the things themſelues. Which ſeeing it
is ſo, it plainely appeareth, that this body
and blood, are the pledge, and as it were
the picture or repreſentation of a thing
that ſhall be, to the end, that that which is
now ſhewed by a ſimilitude, may in time
hereafter to come, be, by manifeſtation, or
manifeſtly reuealed. Whereuppon I
conclude, that if nowe they ſignifie, and
in time to come ſhall make manifeſt or
lay open, that then, that is one thing,
which is done and perfourmed now, and
that that is another thing, whiche ſhall in
time to come, bee manifeſted and layde
open. Wherefore, that whiche the
Churche celebrateth and adminiſtreth, is
both the body and bloude of Chriſt, but
yet as a pledge, and as it were the picture
or repreſentation. But then it ſhall bee
the truth, when as now, not the pledge, nor
ỳ picture or repreſentation of ỳ thing ſhal
appeare, but the truth of the thing it ſelf.

Alſo

Also in another place of the sayde prayers: Wee beseech thee Lorde to graunt that thy sacraments may woorke that in vs, which they doe containe, that look what we now administer and receiue in forme, we may also receiue it in the truth of the things. He saith, that these things are celebrated and done, in shewe and forme, and not in truth, that is in similitude or likenesse, and not in the declaration of the thing it self. Now the forme & shew of a thing, and the veritie or truth of the selfesame thing, differ one of them from another. Wherefore that body and blood, which is celebrated and receiued in the Church, differeth from that body & blood, which is knowen to be nowe glorified in Christes body, thorough his resurrection. And the former of these two bodies is a pledge and figure: and this latter is the very truth it selfe, for the former is celebrated & administred, till such time, as we may come to the other: but when we shall once come to this latter, the former shalbe remoued & take̅ away. Wherfore it appereth, ꝑ they are by a very great difference, sundred one of the̅ from ꝑ other: yea looke what differe̅ce there is betweene ꝑ pledg &

thing for which the pledge is giuen, and betweene an image, or the thing whose Image it is, or between the forme and shew of a thing, and the truth it selfe, so much difference there is, betweene the one and the other. Thus we see, that that mysterie of the body and blood of Christ, whiche the faithfull doe now receiue in the church doth much differ and is farre seuered from that body, which was borne of the Virgin Mary, which suffered, which was buried, which rose againe, whiche ascended into heauen, and which sitteth at the right hand of the father. For that which is celebrated and receiued, while we are in the way of this life, must be spiritually receiued & vnderstoode: for fayth beleeueth the thing which it seeth not, and layeth holde of that which doth spiritually feede the soule and make glad the heart, and gyueth eternall life, and incorruption, whilest we look not vpon that, which feedeth the body, or is pressed with the teeth, or is broken in peeces, but that onely which is spiritually receiued in fayth: whereas that body, in which Christ suffered and rose againe, is his owne very body, which he tooke of the

body

bodie of the Virgine Mary, which also was palpable and visible, Yea, and that after his resurrection return as he himselfe sayth vnto the Disciples: Why are yee troubled? and wherefore doe thoughts and doubtes arise in your hearte? Beholde my handes and my feete; for it is I my selfe. Handle me and see, for a spirit hath not flesh and bones as yee see me haue. *Luke. 24. 38. 39.*

Let vs heare also what blessed Fulgentius writeth in his booke of fayth: Looke that thou doe most stedfastly beleeue, and at no hand doubt that the onely begotte word of God became flesh, & offered vp himselfe for vs as an offering & a sacrifice, of a sweete smelling sauour vnto God. Vnto whom, with the father & the holy Ghost, the Patriarks, Prophets, and Priestes, did in the time of the olde testament, offer vp beastes and sacrifice them: and vnto whom also, with the father and the holy Ghost (with whom he is of one and the selfesame Godheade) the holy Catholike church being dispersed throughout the whole world, ceaseth not in fayth, and loue, to offer vp, Fulgen. de fide. *Ephes. 5. 2.*

the sacrifice of breade and wine? For in those sacrifices of flesh and beastes, there was a signification of Christes flesh, which euen he himselfe being without sinne should offer for our sinnes: and of his blood also, which he should shedde for the forgiuenes of our sinnes: but in this sacrifice of bread and wine, there is a thankesgiuing for, & a remembrãce of that flesh of Christ, which he offered vp for vs: and of that blonde, whiche hee himselfe, beeing verie God, did shead for vs: of which S. Paule speaketh in the Acts of the Apostles, and in the xx. chapter of the sayd booke, saying: Take heede vnto your selues, & to all the flocke, whereof the holy Ghost hath made you bishops, or ouerseers, to gouerne the church of God which he hath purchased with his owne blood. Wherefore there was in the former sacrifices figuratiuely signified, that that should be giuen to vs: but there is in this sacrifice manifestly & playnly declared, what is giuen vnto vs. Now ỹ doctour in saying, ỹ there was in those sacrifices signified, what should be giuen vnto vs, and that in this sacrifice,

Act. 20. 28.

there

there was declared what was giuen vnto vs alreadie, he doth plainely declare, that as those sacrifices had the figure of things to come, so our sacrifice is a figure of things that are past. By which speeches he hath most euidently declared, what great difference there is, betweene that bodie wherein Christ suffered, and this body which is celebrated and administred in the remembrance of his passion or death. For that body wherein he suffered, was his proper, and very or true bodie, hauing no mysticall or figuratiue matter in it: But this latter is a mysticall bodie, shewing one thing outwardly in figure, and inwardely representing another thing, thorowe the vnderstanding and apprehension of fayth.

Moreouer let vs adde and put downe one other testimony, of that reuerēt father Augustine, which shall both warrant the truth and credit of our sayings, and make an end of our oration and speech. In a certain Sermon, which hee made to the people concerning the sacrament of the altar, thus he sayeth. The thing which you see on Gods altar, you sawe Aug. de sacra. altar. Serm.

the ſame the night that is paſt: but as yet yee haue not heard, what it is, what it meaneth, and of how greate a matter it containeth the Sacrament. The thing which you ſee is breade, and the cuppe, which thing alſo your owne eyes doe declare vnto you: but as concerning that wherein your fayth requireth to be inſtructed, the breade is the bodie of Chriſt, and the cuppe is his blood. Truely this is ſhortly ſayd, and it may be perhaps ſufficient for faith, but yet fayth alwayes needeth inſtruction: For the Prophet ſayth vnleſſe yee beleeue, yee ſhall not vnderſtand. You may peraduenture ſay vnto me: Thou biddeſt vs beleeue, but yet we ſay, declare it vnto vs, that we maye vnderſtande. For ſuche a thought may ariſe in ſome mans mind: We know from whom our Lord Ieſus Chriſt took his fleſhe, to wit of the Virgin Mary: hee being an Infant, did ſucke, and was nouriſhed, and did grow and came to mans age, he ſuffered perſecution at the Iewes handes, hee was hanged vpon a tree, hee was killed, he was take from the Croſſe, he was buried, the third day hee roſe a-

Eſai. 7. 9.

gayne

gayne, he ascended into heauen, euen what day pleased him, thither hee caried vp his body, from thence shal he come to iudge the quicke and the deade, and he is there nowe sitting at the right hande of the father. How then is the bread his bodye? and the cuppe, or that whiche is contained in the Cuppe, howe is it his blood? These thinges (good brethren) are therefore called Sacraments, because one thing is seene in them, and another thing vnderstoode: that whiche is seene, hath a bodilye kinde, forme, and shewe: but that which is vnderstoode, hath spirituall fruite. The reuerent authour in speaking these thinges instructeth vs, what we ought to thinke and holde, both concerning the Lords owne bodie, which was borne of the Virgin Mary, and sitteth nowe at the right hand of GOD, and in which he shall come to iudge the quicke and the deade: and also concerning that body, which is set on the altar, and whereof the people are partakers. That body is sound and whole, and is not diuided by any cutting, neither couered with any figures: but this body which is set vp-

on the Lordes table, is both a figure, because it is a sacrament, and also as it is outwardly seen, hath a bodily kinde and forme that feedeth the body, but as it is inwardly vnderstood, it hath a spirituall fruite, which quickeneth the soule.

Aug. de sacra. altar. Serm. 1. Cor. 12. 27.

And the same Doctour, minding to speake some what more plainely and manifestly, of this mystical body, in the words following saith thus: If ye wil therfore vnderstād what Christs body means, heare the Apostles saying: yee are the body of Christ, & mēbers for your part. If thē ye be the body of Christ & mēbers for your part, your mysterie is set on the lords table, & ye receiue the mystery of the lord. You answere, Amen, to that thing which you your selues be, and by so answering you subscribe and consent to the same. Thou heareſt then Christes bodye and thou answereſt, Amen: be a mēber of the body of Christ, that so thy Amen maye bee true and right. But wherefore is this done in breade? In this matter wee will bring foorth nothing of our owne deuise, let vs rather heare the Apostle himselfe vtter his minde, when speaking

his

of this sacrament hee sayeth, we that are many, are one breade, and one body. &c. This holy man Augustine doeth sufficiently instruct vs, that as Christes body is signified by the breade whiche is set vppon the Altar, so also there is thereby signified by the body of the people that receiueth it, manifestly thereby declaring, that that is Christes proper owne body, in which he was borne of the Virgin, in whiche hee sucked, in which he suffered, in which he died, in which he was buried, in which he rose agayne, in which he ascended into heauen, in which he sitteth at the right hand of the father, and in which he shal come to iudge the quicke and the deade: whereas that which is set vpon the Lords table, conteineth the mystery of the other, euen as it doth likewise containe, the mysterie of the beleeuing people, the Apostle himselfe witnessing the same, and saying: We that are many, are one bread, and one body in Christ. 1. Cor. 10. 17.

1. Cor. 10. 17.

Your wisdome (most noble Prince) maye perceiue and vnderstande, that I haue both by the testimonies of the sacred scrip-

scriptures and by the sayings of the holy fathers faythfullye alleadged and layde downe, most euidently declared, and plainly proued, that that bread, which is called Christes body, and that cuppe, whiche is called Christs blood, is a figure, because it is a mystery: and also that there is no small difference, betweene that his bodye, which is so in a mysterie, and that his body, which suffered and was buried, & rose agayne, because in that was the very proper bodie of our sauiour, neither was there in it, any figure or signification, but the manifestation and plainenesse of the thing it selfe was knowne, as also the beleeuers at this daye, doe desire the sight thereof: for that is our head, and when we see it, our desire shalbe satisfied: for he and the father are one, not in respect ỳ our sauiour hath a body, but in respect of the fulnes of the godhead, whiche dwelt in Christ, as he was man. Whereas in this, which is celebrated & administred by a mysterie, there is a figure not only of Christs owne body, but also of the bodie of the people, that beleeue in Christ: for it beareth the figure, of both the bodies, that is to say,

Iohn. 10. 30.

Coloss. 2. 9.

both

both of Christes bodie, which suffered, and rose agayne, and of the people, that are in Christ thorowe baptisme borne agayne, and quickned from the dead.

Hereunto let vs adde also, that this meade, and this cuppe, which is called the body and blood of Christ, doth liuely represent or set out the remembrance of the Lordes passion or death, euen as hee himselfe hath saide in the Gospell: Doe yee this in the remembrance of me: which the Apostle Paule expounding, sayeth: So often as yee shall eate of this breade, and drinke of this cuppe, yee shall shewe foorth the Lordes death till hee come. *Luk. 22. 19.* *1. Cor. 11. 26*

Here we are taught by our Sauiour, and by the holy Apostle S. Paule, that that meade, and that wine, which is set on the altar, is there set for a figure or remembrance of the Lordes death, to the ende it might cal backe to our remembrance, that which hath beene done in time past, that so we being made mindeful of that his passion, might by it be made partakers, of gods giftes and graces, by whiche also wee are deliuered from death, knowing this, that when we shall come, to the sight and beholding

holding of Christ, we shall haue no neede of such instrumentes and meanes, thereby to be put in remembrance, what his vnmeasurable and infinite goodnes hath endured for vs: the reason is, because that

1. Cor. 13. 12 When we shal beholde him face to face, wee shalbe put in minde, not by any outward admonition of temporall thinges, but we shall beholde him in the very contemplation and sight of the truth it selfe, and so be instructed how we ought to giue thankes to the authour of our saluation.

And yet I woulde haue no man think, that because we speake thus, that therfore the faithfull doe not in the mystery of the sacrament, receiue the Lordes body and blood, because faith receiueth that thing, not which the eye seeth, but that which the heart beleeueth: for it is a spirituall meate and a spirituall drinke, spiritually feeding the soule, and giuing the life of euerlasting fulnes, euen as our sauiour himselfe commending and setting out this mysterie, sayth: It is the spirit that quickeneth, the flesh profiteth nothing.

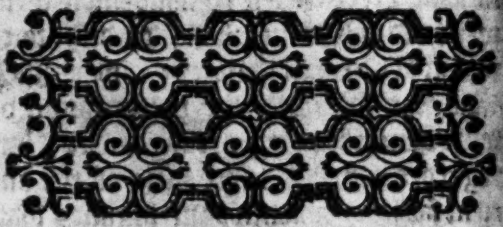
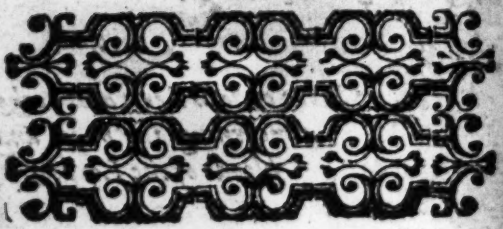
Iohn. 6. 63.

Thus I being a man of very small giftes and desiring to yeeld obedience, vn-

to

to your excellencies cõmandement, haue presumed and vndertaken, to dispute or reason of no small matters: wherein I haue not followed the presumption of mine owne thinking or iudgement, but regarded rather the authoritie of the ancient fathers: which, if your highnes shall allow, as spoken Catholikely and Christianly, impute it I pray you to the deserts and worthinesse, of your owne zeale and religion, which was not ashamed (hauing for a while layde aside the glorie of your kingly magnificence) to demaund an answere concerning the truth of such a poore and base person as I am. But if happily these things shall not please and delight you, ascribe it vnto my folly and vnskilfulnesse, which coulde not effectually declare that, which your highnes wished, and I my selfe greatly desired.

Here endeth Bertrams booke concerning the bodie and bloode of the Lorde.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